THE VVEDDING *Garment.*

Rom. 13. 14.

Put yee on the Lord Ieſus Chriſt.

By *H. Smith.*

AT LONDON,
Printed for *William* Wright.

THE WEDDING

AT LONDON,
Printed for William
Wright.

To the Reader.

TO controll those false coppies of this Sermon, which were prited without my kuowledge, (patched as it seemeth) out of some borrowed notes, and to stoppe the Printing of it againe without my corrections, as it was intended, because they had got it licenced before, although vtterlye vnwilling for some respects to haue it published, which made mee withstand

their importunity so long, yet seeing more inconuenience then I thought of, I suffered that which I could not binder. And now hoping that it is Gods will to profit some by it, as Iaakob parted from Beniamin, so that which must be let bee, and the Lord Giue thee a blessing with it.

Gen. 43. 11.

The

¶ The Wedding Garment.

Rom. 13. 14.

Put yee on the Lord Iesus Christ.

I Haue choſen a Text which is the ſum of the Bible. For all Scripture runneth vpon Chriſt like the title of a book, becauſe Chriſt is the *Alpha & Omega*, the beginning & the end of mans ſaluation, therfore hee is figured in the law, foretolde in the Prophets, and fulfilled in the Goſpell. Some places pointe to his Diuinitye, ſome to his humanitye, ſome to his kingdom, ſome to Reu. 1. 8.

his Priesthoode, some to his Prophecye, some to his Conceptiō, some to his birth, some to his life, some to his miracles, some to his passion, some to his resurrection, some to his Ascention, some to his glorification, all point vnto the Sauiour like Iohn Baptiste, when hee sayde, *This is the Lambe of God, which taketh away the sinnes of the worlde.* Therefore learne Christ, and learne all. Now to teach vs how wee shoulde heare, and how wee shoulde loue, and how wee should feare, & how we should beleeue, & how we should follow Christ, that we may know when wee haue learned him. The Apostle saith, *Put ye on the*

Ioh. 1. 29.

Lord

Lord Iesus Christ; as though this woord did contain all our duetics vnto Christ, *To put him on*, (which seems to be the leuell of this phrase, if you mark how it commeth in) for before Paul saith, *Cast away the woorks of darknes, and put on the armour of light*. Then hee nameth the works of darknes, which wee should cast off: viz. gluttonye, drunkennes, strife, enuy, chambring, wantonnes, after hee nameth the armour of light, which wee shoulde put on, and calleth it by the name of the giuer, The Lord *Iesus Christ*. In steede of gluttony, and drunkennesse, and strife, and enuye, and chambering, and wantonnesse, and o-

vers.12.

vers.13.

vers.14.

Psal. 109. 18. ther patches of the Deuill, wherewith man clotheth himselfe as with a garment. The Apostle giueth him another garment, which hee calleth Iesus Christ: he doth not oppose vertue to vice, as one would think when hee had saide, Cast off gluttony, he should haue saide, Put on sobrietie: when hee had saide, Cast off wantonnes, hee should haue saide, Put on continency: when he had said, Cast off enuye, he should haue said, Put on loue: but in steade of all vertues, he commendeth the example of Christ for euerye vertue, and opposeth it to euery vice, as if he should say, Hee which thinketh onely to follow Christ, needeth not bee

lead

lead by the hand from vertue to vertue, but his example will teach him what hee ſhall follow, and what he ſhall flee, better then all preceptes in the worlde. Therefore this is the beſt thought in euerye action for a man to think, what chriſt wold do, which was made not onely redemption and ſaluation to ſaue vs, but wiſedom and example to guide vs. Therfore hee ſaith, *Learne of mee and follow mee*, as though wee ſhould thinke before wee ſpeake, whether hee woulde ſpeake ſo, and conſider before we doo whether hee woulde doo ſo, and doo all by his example as the ſcholler writeth by his copie, or elſe we do not learne of him

1. Cor. 1. 30.
Mat. 11. 29
Mar. 10. 21

him, but of our ſelues, and then wee goe awrye, like a childe which ſcribleth without a rule If thou reſoluest to ſpeak, & do no otherwiſe thē Christ wold ſpeake and doo himſelfe, thou ſhalt be ſure to doo all thinges well, becauſe thou followest a ſtraight patterne. Therfore ſtudie what this meaneth. *To put on Christ.* It is a ſtraunge ſpeeche, and a ſtraunge garment, they which cannot tell like Nicho-demus, what Christ meaneth when he ſaith, that we muſt be borne againe, cannot tell what Paul meaneth when he ſaith, *Put on Christ*: as if one man ſhould put on another. I think many heere may goe to the Apoſtle, as the Apoſtle went to Christ,

Ioh. 3. 4.

Christ, and aske. What is the parable? This phrase is read in none but Paul, which hath writtē most of Iustification by Christ: & therfore he vseth all phrases to expresse how wee should applye Christ vnto vs, and in no tearms he hath shewed it more liuelye then in this phrase, *Put on Christ*. For it signifieth that Christ dooth couer vs like a Garment, and defende vs like an armoure. Hee hideth our vnrighteousnesse with his righteousnesse, he coucreth our disobedience with his obedience, he shadoweth our death with his death, that the wrath of God cannot finde vs, iudgement cannot spy vs, the curse cannot see vs, for the

Luke.2.9. Gal.3.27.

Rom.4.7

the garment which couereth
Gen.37. 29. & hideth vs. But as Iaacob got the blessing in the name and apparell of Esau his elder brother: so in the name and apparel of Christ our elder brother, we receiue the blessing, & are receiued into fauour like christ himselfe. For God saith not, This is my beloued Sonne which pleaseth mee, but
Mat.3.17. *In whome I am pleased*: meaning, that not onelye Christ pleaseth God, but we please God in Christ, *For Christ is our*
1.Cor.11. 3. *head*. Therefore as one looking
Ephe.5.23 in the face of a man, dooth like him straight if he like his face: so God beholding vs in the face of Christ, dooth loue vs straight, because the face doth

please

pleaſe him: But Chriſt is not our head, vnles we be his mẽbers: Chriſt is not our garment vnles we put him on: as Chriſt did put on our garment, when he cloathed himſelfe with our fleſh, & took our infirmities, & bore our curſe: ſo we muſt put on his Garmẽt, that is his righteouſnes, his merites, and his death, which is as ſtrange a veſture to vs, as our fleſhe was to him, & much adoe we have to put it on, & when it is on, there is great cunning to weare it cleanly & comely from ſoiling and renting, that ſuch a precious garment be not taken from vs again. Therfore many ſeem to weare this Garment which ſhal be thruſt from the banket, because

Reue. 3. 4

Mat. 22. 11
Mat. 7. 23

becauſe they weare it not: as thoſe which wil ſay when the Lord ſhal come to iudgement, *wee haue ſeen thee in our ſtreets, wee haue heard thee in our Sinagogs, wee haue prophecied, we haue caſt out deuils, wee haue wrought miracles by thy name:* as though if anye had put him on, or borne his marks, they were the men which were marked like his ſeruauntes, therefore who but they ſhall enter into Heauen? Yet Chriſt ſaith, *I knowe you not*, there is their reward, *I know you not*, as if he ſhoulde anſwere, you weare not my liuery, you beare not my cogniſance for all your ſhewes, therfore depart from me: ſo he put them off, becauſe they had not

Luk. 13. 26

Luke. 13. 27.

not put him on: for thoughe they had ſeene his perſon, and hearde of his vertues, yet they had not faith to apply his mercies, his merits, his death and his righteouſneſſe vnto them, without which no man cā put on Chriſt nor wear him. Faith is the hand which putteth him on. Faith taketh firſt his righteouſnes & couereth hir vnrighteouſnes, then ſhe taketh his obedience, and couereth hir diſobedience, then ſhe taketh his patience, and couereth her impatiencye, then ſhee taketh his temperance, and couereth her intemperancy, then ſhe taketh his continencye, and couereth her incontinencye, then ſhe taketh his conſtancye, and coue-

reth

reth her inconſtancie: then ſhee taketh his faith, & couereth hir diffidence: then ſhe taketh his humilitye, and couereth her pride: then ſhe taketh his loue, and couereth her rancour. And ſo taketh one roabe after another, and tricketh her ſelf vntil ſhee haue put on Ieſus Chriſt, that is, vntill ſhe appeare in the ſight of God, like Ieſus Chriſt, clothed with his merits & graces: that God hath no power to be angrie with her, becauſe ſhee cõmeth ſo like his Sonne. This is to put on Ieſus Chriſt, as you ſhal ſe more liuely, whẽ you haue taken a viewe of the garment, for we are to ſpeak of Chriſt the Garment, & of our putting it on. There bee manye

fashions of apparrell, but they are too light, or too heauye, or too sad, or too course, or too stale, and all weare out. At last the Apostle found a fashion, that surpasseth them al: it is neuer out of fashion, meete for all seasons, fitte for all persons, and such a profitable weede, that the more it is worne, the fresher it is. What fashion haue you seene comparable to this? It is not like the clothes of Dauids Ambassadours, which couered their vpper partes, but not their lower partes: nor like Sauls armour, which tired Dauid when he should fight with it. Nor like the counterfaite of Ieroboams wife, which disguised her self to goe vnknowne:

2. Sam. 10. 4.

1. Sam. 17 29.

2. King. 14 2.

nor like to the olde rags of the
Ioh. 9. 4. 5 Gibeonites, which deceiued
Iosua, nor like the paultry sute
of Michah, which hee gaue
once a yeere to his Leuite,
nor like the gluttons flaunte,
Iud. 17. 10 which ietted in purple euerye
day, nor like the light cloathes
Mat. 11. 8. which Christ said are in kings
Courtes, and make them ligh-
Luk. 16. 19. ter that weare them. But it is
Exod. 28. 21. like the garment of the highe
priest, which had all the names
of the Tribes of Israell written
vpon his brest: so al the names
of the faithfull are writtē in the
brest of Christ, and regiſtred in
the book of his merits: it is like
Mal. 3. 16. 2. King. 2. 8. Elias Mantell which deuided
the waters: So he diuideth our
sins & punishmentes that they

which

which are clothed with Christ are armed both against sin and death. It is like the Garmentes of the Israelites in the wildernes, which did not weare: forty yeeres together they wandered in the deserte, and yet saith Moyses, their shooes were not worne, but their apparell was as when they came out of Egypt. So the righteousnes of Christ doth last for euer, & his mercies are neuer worne out. As Mardocheus shined in the kings robes before the people: So and more glorious are the faithfull in the robes of Christ before God. Whē Christ was transfigured vpon the mount. *Mat.* saith, that his face shined like the sun, & his cloths were

Deut. 26. 5

Math. 17. 2

Hest. 6. 11.

Psal. 136. 1.

as white as the light: So when we are transfigured into the Image of Christ, wee shall shine before other men like lights: & therefore Christs disciples are
Mat.5.14. called *Lighters*, because they were clothed with light, and shined to the world. Solomon
Mat.6.29. was not so glorious in all his royaltie, nor the Lillies which are brauer then Salomon, as he which is clothed with Christ, because the apparrel vpon him is better then all the worlde about him. Therefore if Dauid
2.Sam.1. 14. sayde, *weepe yee daughters of Israell for Saul which clothed you in purple*: I may say, reioyce ye daughters of Israell, for Christ which hath clothed you with righteousnesse, as it were with

a vesture, before you come to the banquet.

This is the wedding Garment without which no man can feast with the Lord. This garmēt is called *an Armour*, because it defendeth vs from all the assaults of the Diuell, the flesh, the worlde, the heate of persecution, & the colde of defection. This garment is called Light, because it is the beautie & glory of them which weare it. This Garment is called a *Kingdome*, because none but Kinges doo weare it, that is, they are inthroned in the kingdom of Christ, & made Kings ouer the worlde, the flesh and sathan: which weare this garment, like the hair of Sampson

Math. 22. 12.

Ephe. 9. 11

Rom. 13. 12.

Mat. 6. 33

Iud. 16. 6.

which while hee wore, hee was like a King, and all his enemies had no power to hurt him.

This Garment Paul hath sent vnto you, to go before the king of heauen and earth, a holy Garment, a royall Garment, an immaculate Garment, an euerlasting garment: a Garment whereof euery hem is peace of conscience, euery pleat is ioye in the holy Ghost, euery stitch is the remission of some sin, & saueth him which weareth it. If she which touched the hem of Christs garmēt was healed, he which weareth this garment nay, hee which weareth Christ himselfe, shall not he be healed of all his sores, though he were wounded

Rom. 5. 1.
Rom. 14. 17.
Math. 9. 20.

wounded from head to foote? You need not cloath him now which saith. *when I was naked ye did not cloath me*, nor cast your garments in his way, as they did, when he came to Ierusalem, but take his garments & suffer your selues to be cloathed, as Noah did, to couer your nakednes. As the good Samaritane put him vppon his own beast, which was spoyled with theeues, and bound vp his sores when he was wounded. So Christ IESVS mounteth the faithfull vppon his righteousnesse, and healeth their sins, as though hee should couer them with his garments, whom the world, the flesh, and the diuell haue robbed of their garments,

Math. 25. 43.
Math. 21. 8
Gen. 9. 23.
Luke. 10. 34
This Samaritane dooth not signify Christ, but yet may be resembled to Christ.
Gen. 3. 21.

Geu.3.1. garmentes, that is, the righteousnes which they had in Paradice before the serpēt came: so if we put on Christ, wee are clothed with his obedience, whereby our wickednes is couered: we are clothed with his merits, wherby our sinnes are forgiuen: we are clothed with his death, whereby our punishment is released: wee are clothed with his spirite, whereby our hartes are mollified and sanctified, and renued till wee resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is vntolded in *Col.3.12.* Where hee brings forth all the robes of Christ, & sortes them, and saith, put on mercy, put on meeknes, put on humilitie,

Col. 3.12.

vers.30.

humilitie, put on patience, put on loue, all which before hee called (the new man) So that to put on Christ, is to put on the new man with all his vertues, vntill we be renewed to the Image of Christ, which is like a new man amongst men. They which labour to be righteous, and yet beleeue that Christes righteousnesse shall saue them, haue put on Christ as Paule woulde haue them. Wee are not taught to put on Angels, nor Saintes, nor the Virgin Mary, nor Paule himselfe, to couer our sinnes with their righteousnesse, as the Papistes doo, but we are commaunded to put on Christ, and couer our sinnes with his righteous-

nesse.

neſſe. The bodye hath many Garmentes, but the ſoule hath one Garment. Euerye cloute will couer our ſores, but the fineſt ſilke will not couer our ſins. Therfore when we ſeeme braue to others, wee ſeeme foule to God, becauſe his eie is vppon our ſinnes, which lye naked, when all the reſt is couered, vntill we put on Chriſt, and then wee heare that voice, Math. 9. 2. *Thy ſinnes are couered.* And then we haue that bleſsing: Pſal. 32. 1. *Bleſſed is the man whoſe ſin is couered.* So wee are clothed and bleſſed together. Yet this Garment is out of requeſt, too roughe for ſome, too graue for others, too baſe for others. And therefore in ſteade of putting on Chriſt,

they

they put him off, in ſted of welcomming him, they diſcharge him, like the Gadarens, that they maye keepe their Swine, that is, their beaſtly pleaſures, which hee would caſt into the Sea: Theſe are like the fooliſh ſouldiours, which ſhould haue made Chriſt their Garment, and they caſt lots vpon his garments, and deuided them, and ſo ſpoiled them. So doo the Papiſts deale with this Garment, they ſay it is not fit for them, & therfore they break it & mangle it, and peece it with rags of their own inuentions: they ſay it is too light, and not able to beare off the ſtormes of death, and heate of hell, and therfore chooſe rather to make themſelues

Luk. 1. 37. Mat. 8. 34

Math 27. 135.

ſelues Garmentes of their merites, and their Maſſes, and their penance, and their pardons, and their pilgrimages:
Gen.3.7. and 31. like Adam and Eue, which made themſelues coates of figleaues, which God deſtroied againe, to ſhewe that when men haue patched all their leaues of maſſes, of pardons, of pilgrimages, and ſatisfactions togegether, yet they will not couer their nakedneſſe, nor keepe of
2.Sam.10. 4. the heate of Gods wrath, but are like the curtal skirts of Dauids Ambaſſadours, which hid not their ſhame. Therefore when we may goe in our maiſters attire, ſhal we ſcrubbe like beggars patched in our rags?
Iob.9.31. Mine owne Garmentes defile

me,

me, ſaith Iob: Our owne Garments, our owne righteouſneſſe defileth vs, for what garment, what righteouſnes haue wee of our owne, but that which like a menſtrous cloth, which had more neede to bee waſhed it ſelfe, then to wipe that which is foule. Therefore Chriſt muſt make vs garments or els when our backes ſtant it like Courtiers, our ſoules ſhall ſtrippe like beggers. And the Deuils will ſporte themſelues like Cham, to ſee our nakedneſſe. Iſa. 64.6. Gen. 9.22

Firſte the Father made vs Garmentes in Paradiſe, nowe the Sonne makes vs garmentes in the Wilderneſſe, nay, the Sonne is made our Garment, Gen. 3.21.

as

1. Cor. 1. 30. as Paul saith, *Christ is made vnto vs righteousnes*: that is, Christes righteousnesse, must bee our Garment, or else wee shall bee ashamed when our righteousnes dooth not reache to couer our nakednes, but still some part will peepe bare vntil hee cast his righteousnesse vpon it, and then all is couered. 1. Sam. 17. 40. As Dauid needed no other armour against the Gyant, then a sling: so we need no other garment against sinne then Christ. There wanteth nothing but this, to put it on.

Now let vs see how to put this Garment on. Many fumble about it, like Children which had neede of one to put on their clothes. Some put on

Christ

Christ as a cloake, which hangeth vpon their shoulders, and couereth them when they goe abroade to be seen of men: they can cast on the cloake of holynes, & seem for a while as holy as the best, but so soone as they come home, the cloake goeth of, and the man is as hee was, whose vizarde was better then his face. Thus Hypocrites put on Christ, as many retaine vnto noble men, not to doo them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meetes them: so euery temptation which meets thē, makes them forget what they hearde, what they promised, what they

they resolued, and change their waye; as though they had not repented at all. So the common people like your selues, put on Christ, they are zealous, so lõg as they are in the Church, and beate their breastes, and cast vp their eyes, like the Publican, when they heare a sentence which moues them, as though they wold do no more against that saying while they liue. But the next busines putteth all out of minde, till they come to the Church againe. Some put on Christ as a gloue, which coue-reth but the hand, so they put on the face of Christ, or the tong of Christ, but their hands worke and their feet walke, as they did before. So many pro-

Luke. 18. 11.

fellours of Religion put on Christ, which cal but for discipline and reformation, that they might get a name of zeale and sinceritie, to couer some fault, which they woulde not be suspected of. Thus euerye man woulde couer him selfe with Christ, but they haue not the skill, or they haue not the will to put him on. What will you doo then? Though the Garment bee neuer so good, yet it is not good to them that do not weare it. For what profit haue wee of the Garmentes which we doe not weare? they neither keep vs from heate nor colde. Therefore Paule dooth not bring you a garment to lay by you for the mothes, but he

biddes you put it on. Heere is the cunning now in putting it on. If Paule had taught vs this, then you would hearken vnto him. Well, you shall heare what Paul saith to the putting of it on. First (saith Paule) you
Verſ.12. must *caſt awaye the woorkes of darkenes, and then put on the armour of light.* Firſte you muſt put off, and then put on: As the Eagles feathers wil not lye with any other feathers, but conſume them, which lie with them; So the Wedding Garment will not weare with filthy garments, but ſcornes like
1.Sam.5.2 the Arke, that Dagon ſhoulde ſtand by it. If any man maye not weare womens apparel for
Deut.22.5 lightneſſe, may hee weare the

deuils

deuils apparrell, and clothe himselfe with pride, with couetousnes, with enuy, with hipocrisie, with vncleannes, and when he is like the deuill sit at Gods table? No man (saith Christ, patcheth a newe peece to an old garment, & wilt thou patch an olde peece to a newe garment? God forbad the people to weare linsey wolsey, because it was a signe of inconstancye, but this is inconstancye it selfe. Hee dooth not put on Christ, but putteth off Christ, and putteth on Belial, which fashions himselfe to God, and the world too. As Christs coat was without seame, so they must be without staine that weare it. For when a man put-

Mat.2.21.

Leuit.19. 19.

Ioh.19.23. Reu.3.15.

vethon faire clothes, hee maketh himselfe faire too, and auoideth euery foule thing, least it should foule his clothes: So must hee which putteth on Christ: for the finest garment is sooneſt stained. Therefore when thou haste put on this Garment, thou must washe thy selfe, & pick thy waye, and choose thy workes, and handle nothing that is foule for marring thy clothes, that is, thou must not thinke as thou didst, nor speake as thou diddest, nor liue as thou didst, but remember that thou hast changed thy maister, and serue him with whom thou art bound. For if God and the diuel could not agree vpon Moses body, for one

Iud. 9.

to

to haue one part, and the other another part, but God would haue all: Much lesse will God agree that the diuell shoulde haue parte of the soule, which would not yeelde him parte of the body. Thus haue you heard what you must put off: nowe heare how Christ must be put on. As the Angell taught Iohn to read the booke when he bad him eate it: so we must put on Christ as if wee did eate him, not as the Papists doo in their Masse, but as the meate is turned into the substance of the body, and goeth through euery part of man: So Christ & his woord should goe from part to part, from eare to hart, from hart to mouth, from mouth to

Reuel. 5

hand, till we bee of one nature with them, that they bee the very substance of our thoughts & speeches, and actions, as the meate is of our bodie. This is, to eate Christ and his word, or els we doo not eate them, but chew them, and when our tast is satisfied, spue them out a-
Ephe. 3. 30 gaine. Thus wee must put on Christ, for the word signifieth so to put him on, as if thou wouldest put him in, that hee may be one with thee, & thou with him, as it were in a bodye together. As he hath put on all our infirmities, so wee must put on all his graces, not halfe on, but all on, and claspe him to vs, and girde him about vs, and weare him euen as we

weare

weare our skinne, which is alway about vs. Then there shall be no need of wyers, nor curls, nor perriwigges, the husbands shal not be forced to rack their rents, nor inhaunce their fines, nor sell their landes, to decke their wiues. But as the poore mantle of Eliah seemed better to Elisha then all the robes of Salomon, so the wedding garment shall seeme better then all the slants of vanitie, and put euerye fashion out of fashion, which is not modest and comly like it selfe. If you wil know farther how to put on Christ, you shal see how your text wil Catechise you in his three names, Lorde, Iesus, Christ. The Apostle seemeth to spell

2. King. 2. 13.

out

out the way vnto vs, how wee should wear this Garmēt. First we must put him on as Lorde, then we must put him on as Iesus: Lastly we must put him on as Christ. Thou must put him on as Lord, that is, thy ruler to commaund thee, and thy Tutor to gouerne thee, thy maister to direct thee, thou must be no mans seruāt but his, take no mans parte against him, but say with the Apostle, *VVhether is it meete to obeye God or you?* Thou must put him on as Iesus that is, thy Sauiour, in whom thou trustest, thy protector on whom thou dependest, thy redeemer in whō thou beleuest. Thou must not look for thy salvation from Angel, nor Saint,

Act. 4. 19.

Iesus hath the like name but not from God, nor to that end.

nor

nor any thing beſide him. For the name of Ieſus ſignifieth a Sauiour, and is giuen to none but him, and he is not only called the Sauiour, but the ſaluation, in the ſong of Simeon, to ſhew that he is the onely Sauiour, for there may be many Sauiours, but there can be but one ſaluation: as there may be manye tortures, and yet but one death. Therefore when hee is called the ſaluation, it implyeth that there is no Sauiour beſide him. Thou muſt put him on as Chriſt, that is, a King to rule, a Prophet to teach, a Prieſt to praye and ſacrifice, and pacify the wrath of God for thee. For this name Chriſt dooth ſignifie that hee

Luk.1.69.

Iud.3.9.

Luk.3.33.

Act 3 22.

Heb. 8.3.

Mat.1.18

was

Heb. 1.8. was annointed a King, a Prieſt and a Prophet: for man, a king to rule him, a Prieſt to offer ſacrifice for him, a Prophet to teach him, ſo that hee putteth on Chriſt as Lord, which worſhippeth none but him. He putteth on Chriſt as Ieſus, which belieueth in none but him, and Gal. 3.17. he putteth on Chriſt as Chriſt, which worſhippeth none but him, beleueth in none but him & heareth none but him. You put on Chriſt firſt, when you are baptiſed: then you were ſealed and conſecrated to his ſeruice, ſo ſoone as you came into the worlde, you vowed to renounce the worlde and follow God: how many haue put on Chriſt thus, and ſince haue put

him

him off againe, which haue broken the first promise that euer they made, and were neuer faithfull to God since. You put on Christ again, when you are called and sanctified, that is, when you cast off the old man, which is corrupt with the lusts of the flesh, the pride of life, and the cares of this world, and put on the new man, which is regenerate in righteousnes & holynes to the image of Christ, or likenes of Adam in his innocēcie, for to put on the new man, is to become a new man, as if thou were borne againe, and conceiued of the holy Ghost. Of this Iob speaketh when he saith, *I put on Iustice and it couered me.* You put on Christ again,

Rom. 6. 3.

Ephe. 4. 22.

Rom. 12. 2.

Iob. 29. 14.

1. Cor. 10. 16.

gain, when you receiue this ho ly Sacrament, & are partakers of his body and bloud, that is, the merits of his obedience & paſsion by faith, which hereth him, as if ſhe did ſee him, and ſeeth him, as if ſhe did feele him, and feeleth him, as if ſhe did taſte him, & taſteth him as if ſhe did digeſt him, thē Chriſt is become yours, and dwelleth in you, and feedeth you with his grace to eternall life, as the bread and wine ſuſtaineth the life preſent.

Laſtly, when you haue put on Chriſt in theſe three ſortes, which is your garment for this worlde, after you ſhall put on Chriſt in heauen, and bee clothed with his glorye, and that

Phil. 3. 21.
1. Cor. 15. 49.

ſhall

ſhal be your laſt veſture, which ſhall neuer weare out.

Thus haue you hearde what is meant by putting on Chriſt, firſt to cloth our ſelues with righteouſnes and holines like Chriſt, and then becauſe our own righteouſneſſe is too ſhort to couer our armes, and legges, and thighs of ſinne, but ſtill ſome bare place will peere out and ſhame vs in the ſight of God: therfore we muſt borrow Chriſts Garmēts, as Iacob did his brothers, and couer our ſelues with his righteouſneſſe, that is, beleeue that his righteouſnes ſhal ſupply our vnrighteouſnes, and his ſufferinges ſhall ſtand for our ſufferinges, becauſe hee came to fulfill the law, Gen. 27. 15.

law, and beare the curse, & satisfy his Father for vs, that all which beleeue in him might not dye, but haue life euerlasting.

Ioh. 3. 16.

Now I haue shewed you this goodly garment, you must goe to another to helpe you to put it on, and none can put this Garment vpon you, but he which is the Garment, the Lord Iesus Christ. Therefore to him let vs pray.

FINIS.

FOVRE SERMONS PREACHED BY *M. Henrie Smith.*

THE FIRST,
The Pride of *Nabuchadnezzer.*

THE SECOND,
The Fall of *Nabuchadnezzer.*

THE THIRD,
The Restitution of *Nabuchadnezzr.*

THE FOVRTH,
The Wedding Garment.

LONDON
Printed by Thomas Scarlet, and are to be sold by William Wrigstt. 1592.

To the Reader.

Whereas these Sermons of Nabuchadnezzer haue heretofore been printed by an vnperfect copie, and by meanes thereof haue passed through the hands of diuers, hauing in some places the mind of the Author obscured, in other some the sentences vnskilfully patched together, whereby the Authors discredit might be furthered, and the sale of these Sermons haue beene hin-

dered. Now as I haue cauſed them to be examined by the beſt copies, and to be corrected accordingly, ſo I thought good to certifie thee of the ſame, that the wantes which were in the firſt Impreſsion, might not cauſe thee to ſuſpect this Impreſsion alſo, and ſo diſcourage thee from acquainting thy ſelfe with thoſe excellent inſtructions which are in theſe Treatiſes offered vnto thee.

W. W.

Dan. 4. 26.

26 *At the ende of twelue moneths he walked in the Royall Pallace of* Babel.

27 *And the king ſpake and ſaid,* Is *not this great* Babel, *that I haue built for the houſe of my kingdome, by the might of my power, and for the honor of my Maieſtie.*

Haue choſen this ſtorie of *Nabuchadnezzer*, wherin you may ſee his pride, his fall, and Reſtitution.

This *Nabuchadnezzer* was a wicked king, and therefore God warned him by a dreame, and by *Daniel*, to amend his life, but all woulde not serue: he made many shewes, but reuolted again, therfore at the last God gaue him ouer for a time, & he became like a beah, vntil he acknowledged his power to come from God. A warcing to all rulers to remember that one ruler is aboue, which must be serued of them all, or els their buildings, and treasures, and guard, wil not shield them from iudgement when the stroke commeth, no more then they coulde sane *Nabuchadnezzer*.

At the end of twelue moneths (saith Daniel) *this king walked in his royall Palace*. The prophet sheweth that he

hee had deserued this punishment before, and that his dreame which hee had, did tell him how that his kingdome should depart from him for his pride: yet this respite was granted him, *for twelue moneths*, like the fortie daies which were graunted to the Niniuites: To trie what he would do vpon his warning, & whether hee woulde repent as the Niniuites did, therefore the holie Ghost sheweth how the time ran, and how he liued after. As if he should say, if he would returne yet, and be warned by the dreams, and by the Prophet which I sent him, I will staie my hande, and his kingdome shall not departe from him: but hee sheweth that he forgotte his dreame like a dreame, and was more desirous to knowe what it Ionas 34.5.

meant, then to be warned by it: the twelue moneths ranne moneth after moneth. Now his dreames are gone, hee thinketh that all is gone, and that all is ended, yet Nabuchadnezzer is ſtill all one, therefore hee getteth him vp into his palace amiddeſt his delights, to beak himſelfe as it were in the Sunne of all his pleaſures, where indeede he haſtned God to take all his pleaſures from him: when hee ſhould haue repented, as Daniel willed him, and ripped vp his ſinnes, and bewailed his life, and poured forth teares, and prevented his iudgement with praier vppon his knees, then was hee ſtalking in his galleries, and thinking what ſinne ſhould be next, to fill vp the number of his rebellions, that GOD might

might not spare him when he iudged.

So the wicked will not suffer the prophesies of God against them to be in vaine, for they will put God in minde of their punishments and sinne, till the punishment come to fulfill the threateninges due vnto them.

Some thinke that Nabuchadnezzer walked vppon the roofe of his pallace, from whence he might see all partes of the Citie round about him: like the mountaine whither the tempter ledde Christ, to shew him the beautie of the world. Math. 4.8

Thus Daniel would signifie, that the king liued in ease, as hee liued before, & pleased himselfe in vanitie still, for all his warning, and turned his time of repentaunce to sin.

Therefore the Lorde woulde deferre no longer, but cut him down like the barren fig tree, to teach vs to take mercie while it is offered, to repent while we haue time, and if God speake but once to vs, to lay it vp in our harts for euer: not loking to bee spoken to againe, because God is not bound to warn vs at all. None woulde haue thought but Nabuchadnezzer would haue remembred his warning while he liued, which had such a strange and fearefull dreame, and after another dreame to confirme it, and after, such a Prophet to expounde it, and the exposition of it threatning such a downe-fall vnto him selfe. One woulde haue thought hee coulde not haue forgotten it, though hee had liued vntill this day. But like a won-

a wonder, which lasteth but nine daies: so is the repentance of them that are accustomed to sin. When sinne is rooted, it sticketh hard, and who shall weed it? Though God should send vs dreames, though he should shew vs visions, though hee should raise vp Prophetes, Daniell hym-selfe cannot make this blacke Moore white, which hath been euer black. We may see this in our selues, for why haue we that needs to heare so often, of repentaunce more then of anie thing els? but that it is such a thing that we cānot frame our selues to. If wee be warned of any thing but of sin, one warning wil serue, but we are so incorporate and inured with sinne, that a thousand Sermons wil not serue: so custome hath made sinne stron-

ger in many than the word of God Wel, remember or consider, or applie it how he wil, after twelue moneths God will come and take account of his dreames, & of his prophet which hee sent to see what Nabuchadnezzer hath profited by them. Although he haue leaden feete, which are long a comming, yet hee hath yron handes, which when hee commeth will strike home.

Now God commeth and findeth Nabuchadnezzer vppon his towers, when he shoulde haue cast himselfe downe to the ground, & thought vpon his dreames, & Daniel, to humble his pride. Hee was pearched vpon his roofe, and there he beginneth to crow of his welth: *Is not this great Babel that I haue built*

for

for the house of my kingdome, by the might of my prwer, and for the honor of my maiestie: See how the man standeth in admiration of his vanitie, like an vsurer which doteth on his monie, as though he had deserued immortall fame for spending his monie vainly, to laie one stone vpon another.

Is not this great Babel, &c. he should haue sayde, Is not this Nabuchadnezzers folly, which hee hath built for a mocke to his name, and an impeachment to his wisedome, for men to saie as they passe by, looke how our king hath bestowed his reuenues, heere lie our Subsidies, & our tributes in these stone wals? But Nabuchadnezzer thinketh hat euerie man will praise him for his follie. Therefore as a

woman when shee is prickt vp in her brauerie, thinketh that all doe admire her, and hath as goodlie opinion of her selfe, as the Peacocke hath of his feathers, and frameth al her lookes, and speeches, and gestures accordinglie: So when Nabuchadnezzer sate in his pallace, & saw such sheeres about him, nowe, saith Pride, thou must frame thy lookes, and gestures, and speeches, accordinglie, or els the kinges pallace will bee brauer then the king himselfe. So he beginneth to exalt his mind higher then his Pallace, & to looke and speake stouter then he did before: the temptation was no sooner in his heart, but it wat in his mouth, and he pleased himselfe therein so well, that he could not refraine, being alone, but as a

foole

foole admires himselfe in a glasse: so he, when hee was alone, and no bodie with him, yet he shouted alone: and bragged by himselfe, to thinke what a iollie fellow hee was. Now men begin to talk of his buildings.

By this wee maye see howe wealth and honours chaunce manners, and how a gaie coate, or a wrought handkercher, or a golde ring can braue a mans minde, and make him looke, and speake after a nother fashion then hee did. It is a woonder to see what power these pettie vaine toyes haue ouer the mind, to alter and change a man so dainly, that hee thinketh better of himselfe that day when he weareth them, then any day els.

Is not this great Babel, &c. Before the

the holie Ghoſt laieth Nabuchadnezzers words, mark how he commeth vnto him, *The king ſpake and ſaid*: was not one inough, but hee muſt ſaie *ſpake and ſaid*? This doubling of the words ſheweth, that he ſpake with a premeditated pride from his heart roote, which ſhould out whether it were ſinne or no, come what will come. For the holy Ghoſt doth bring in other ſpeeches with *He ſaid*, & no more: but heere hee ſaith, *He ſpake and ſayd*, as though he ſpake twice, not as hee ſpake at other times, but like a man at defiance, which could not recall anie worde that he ſayd, but if hee could ſaie more, he would ſaie it to anger him. Did I cal it great Babel? I may call it great Babel. Did I ſaie that I built it? I will ſaie that I built

it,

it. Did I adde for the honor of my maiestie? let it goe for the honour of my maiestie. Thus he spake and said, as though he would bee constant in pride, although hee were constant in nothing els.

Is not this great Babel, which I haue built for the house of my kingdome, by the might of my power, for the honor of my maiestie?

Three things I note in this saying.

First, what a glorious opinion Nabuchadnezzer had of his vaine buildings, out of these wordes, *Is not this great Babel?*

The second, that hee tearmeth himselfe the founder of it, as if he had done all without an helpe, in these wordes, *Which I haue built by the might of my power.*

The

The third is, that in all his worke he ſought nothing but vain-glorie, out of theſe wordes, *for the honor of my maieſtie.*

Theſe three ſinnes Nabuchadnezzer doth bewraie in one brag: and in all theſe three we are ſo lyke him, that the beaſts were not ſo like him, when hee became like a beaſt. Firſt wee haue not ſo wonderfull an opinion of God, or of the word or of heauen, as wee haue of our owne acts, although we neuer bee able to doo halfe that Nabuchadnezzer did then, yet this is the maner, to attribute all to our ſelues, whatſoeuer it be, riches, or honors, or health, or knowledge, as if all came by labour, or pollicie, or arte, or nature: if wee cannot drawe it to one of theſe, then wee thinke it

fortune,

fortune, though wee vnderstand not what fortune is: for if wee did count our selues beholding vnto God for them, wee woulde finde some time to bee thankfull to him. Lastly, when we ouer-viewe these matters, this is our solace and comfort, to thinke with our selues, these are the things that make vs famous and spoken, and pointed at, & there we ende of, as though it were enough to bee pointed at, *Is not this great Babel?*

That which one loueth seemeth great and precious aboue al which he loueth not, although they are better then it: so do these buildings seem vnto Nabuchadnezzer. One would thinke, that a house, though it were a faire house, were not a matter for a king to bee proude of,

stone

stone walls are not so precious, that he should repose all his honor vpon lime and morter. But this is a iust thing with GOD, that vaine men should haue vaine prosperitie, and vaine comfort, and vaine glorie, that they may deceiue them when they trust to it. Therefore as the faithfull soule looketh vpon the word, or vp to heauen, and saith to it selfe, is not this my ioy, is not this mine inheritance? so the carnall man, when he loketh vpon his buildings, or his grounds, or his mony, saith vnto himselfe, is not this my ioy, is not this my life? & while hee pores and gapes to long vpon it, by little and little the loue of it groweth more and more in his hart, vntill at last he mindeth nothing else. This was the first dotage of Nabu-

chad-

chadnezzer.

The second was, *Which I haue built by the might of my power.* What a vant was this to saie, that he built Babel, when all histories record, that it was built by Semyramis, before Nabuchad. was. Wherefore doth he boast of that which another did? The answere is easie: why do other so now. We see that euerie man doth labour to obscure the fame of others, that they may shine alone, and beare the names, especially in buildings. If they doe but adde or alter anie thing in schooles or hospitals, or colleges, they looke straight to be counted the founders of them.

And thus the first founders of many ancient places are forgotten: so it is like that Nabuchadnezzer

zer did adde or alter ſomething in this citie, and therefore he tooke all to himſelfe, as the faſhion is euer ſince. But if Semiramis, or any other had not built it, but *Nabuchadnezzer* had bin the founder of it (as ſome would ſeem) yet this had bin a proud & arrogant ſpeech to ſay, *which I haue built*: For it was not he that could builde Babel, no more then Nemrod could finiſh Babel, but vnles the Lord build the houſe the builders builde in vaine. Therfore when he ſaith, *By the might of my power*, he ſhould haue ſaide, by the might of Gods power.

But by this you may plainly diſerne how harde & difficult a thing it is for him to hit on a right word, or a good worke, which hath not a good thought to bring it foorth.

There-

Therefore make the roote sweete, or the fruite will be sowre, counterfait as cunningly as ye can. Mat.12.33.

Lastlie, where he putteth in for *the honor of my maiestie*, he shewth that hee was of *Absolons* honour; 2.Sam.18.18 though hee had deserued shame, yet he would haue fame: because hee had no children to keepe his name in remembrance, therefore he erected a piller, which he called Absolons place: So statelie houses in England, beare the names of the Lords that owe them, for the same vanitie.

Here Absolon thought to be buried, as *Nabuchadnezzar* thought to dwel in his pallace, but he was cast into a pit, as Nabuchadnezzar was turned into the wildernes: so *Shebna* made his sepulchre in one coun- 2.Sam.18.17

tle, & was buried in another. For why should pride haue the reward of humilitie. Honour (saith Salomon) goeth before humilitie, that is, honor is the reward of humilitie: and yet *Nabuchadnezzer* would be honoured for his pride. What hath he done, or *Shebna*, or *Absolon*, that they should erect such monumentes, to be prayed after death, which were not worthy to be praised in their life? Before the buylding of *Babel*, he had done nothing worth the speaking, for because he liued alway like a beast, therefore God punished him like a beast.

And doth he deserue now to be spoken of in all ages, for heaping stones together? Hereby we may see a small matter maketh greate men proud, and they woulde be

praised

praised for euery thing they do.

But look how God ouerthwarteth them: For in that wherein they looke to make their greatest glorie, they shame themselues the most of al: & that which they practise to exalt them, doth disgrace & ouerthrow them, and that which they doe to win them loue, getteth them hatred of such, which otherwise wold not meddle with them, siune so deceiueth: like the blinde Ammorites, that they take a cleane contrarie way vnto their desires, as we may see in the 11. chapter of the booke of Genesis, they which built Babel, said, that they built it to get vnto themselues a name: but they get to themselues shame, for they could not finish it when they had begun it, but were confounded in Gen. 11. 4.

such a wonderfull sorte, to their seeming, that they knewe not what they did: So sodainly likewise they vnder-stoode not one worde that one another spake. So when *Nabuchadnezzer* came vnto himselfe againe, he shewe h, that when he sought his owne honour and glorie, honor and glorie both departed from him, and hee was made like a beast: But when hee sought the honor & glory of God, his honor came againe, and he was made a king.

This would pull away manie toies from womens backes, if they did well weigh and consider with thēselues, how God maketh them ridiculous by that, which they doe weare to make thēselues amiable. If they did think that the superfluitie

tie of apparrell which they clog on to pleaſe the worlde, by the ſecrete iudgement of God, did not pleaſe but diſpleaſe, they woulde bee as much aſhamed of their attire, as *Eue* was of her nakednesſe. Would they weare ſuch gardes like a Pedlers ſhop vpon their backs, but to pleaſe? See now how God doth mock them, for they are not liked, but diſliked, and worſe thought of for it, then they that go in Ruſſette, & ſeek no praiſe at all. They thinke am not I braue: others thinke is ſhe not proud: they thinke am I not ſweete: others thinke is ſhee not light: Yet they dreame that euerie one praiſeth them, as *Nabuchadnezzer* thought that euerie one would honor him for his pallace.

If their gorgeous buildings and

blauerie condemne them beefore men, how will it condemne them before God? Therfore when *Nabuchadnezzer* saith, *for the honour of his maiestie*, he should haue said, for the honour of Gods maiestie, and then this had bin recorded for his honor indeed, & his house had bin the house of God, for as we should speake, and studie, and labour to Gods glorie, so wee should builde also to Gods glorie, that our houses may be like Temples, as Obadias was: but fewe seek glorie that way: they had rather pull downe then build in such sort. Thus you haue heard what Nabuchadnezzer spake, as though God would displaie the thoughtes, and pride of such builders. These are the thoughts & meditations of princes

& nobles

& nobles, when they behold their buildings, & open their coffers, and looke vppon their traine swinging after them, they thinke as Nabuchadnezzer thoght, *Is not this great Babel?* Is not this great glorie? Are not these the treasures that shall make my children rich? Is not this the traine that maketh me reuerenced in the streetes? Is not this the house that will keep my name, and cause me to bee remembred, and make them that are children nowe to speake of me hereafter, when they shal goe by and looke vp, and see these antikes and knackes ouer their heades, they will say, Oh he that built this was a great man, he did beare a great swaie in Court, and Countrie, who but hee while he liued: Although this King be

dead and buried, yet his pride escaped and came to vs. *Nabuchadnezzar* hath children yet aliue, who builde as high as hee, and are as proud and insolent as he, although they be not Kings, nor Dukes, nor Knightes, nor yet good Squires. Looke vpon their palaces, and think whether they be of *Nabuchadnezzars* broode, *Is not this great Babell?* and is not *Nabuchadnezzar* Lord of it? Oh, if they might liue to walke in their Galleries still, they would neuer desire any other heauen.

But *Nabuchadnezzar* hath shewed the way before them, and they must all dance after him, though they were as mightie, though they were mightier then hee, death will not take his kingdome for a raunsome.

some. Now what is *Babel*, & what is *Nabuchadnezzer* the king thereof? Now *Babell* is destroyed, and the king that builte it is layde in duste, had it not been better to haue built an house in heauen, which might haue receiued him when hee was dead.

The name of these pallaces may well bee *Babell*, that is, confusion, because they propheſie cõfusion to them which build them: for their foundation is pride, their wals extortion, their roofe ambition, and all the stuffings within them is vsurie, briberie, crueltie. Now if this be the best which *Nabuchadnezzer* hath to vaunt of, what is the worst which he may be ashamed of? whẽ I see how earnest this king was about his dream, & how loose he sat

after

after in his pallace, me thinkes I see the image of the world in one man; how liuelie dooth *Nabuc.* resemble the dreamers of our time, he could not rest til he knew the interpretation of his dreame: such inquisitie, such diligence to know Gods will, that a man would haue sworne, if the king met with a Prophet from heauen that can tel him the truth, & instruct him from God, that his dreame warned him to amend his life, he will reclaime himselfe, and reforme his realme, and become such a King as was neuer in this land before, But behold, no sooner resolued of his dreame, but he was readie to bee warned againe, and was not so attentiue to the Prophet, as he was to his dream, though he cared for neither, for when hee

vnder-

vnderstood that his dreame went about to change the course of his life, hee wente away like Naaman in a chafe, and cared no more for his dreame after. Before the dream came, all woulde haue saide that such a dreame woulde haue humbled his heart forever. Before the Prophet came, all woulde haue saide, that such a Prophet would haue conuerted him with a word, but *Nabuchadnezzer* is *Nabuchadnezzer*, and if anie other dreame come, more feareful then this, and another prophet greater then this, yet *Nabuchadnezzer* will bee *Nabuchadnezzer*, and loue his pallace, better then paradise: so we thinke if God would send a famine vpon this land, that would make vs feare him: but God hath sent a famine, 2. Kings 5. 11

and

and yet we doe not feare him. If God would ſend an Earth-quake vpon this land, that would make vs feare him: but God hath ſent an Earthquake vpon this land, and yet we do not fear him. If God would ſend a peſtilence vpon this lande, that would make vs feare him: but God hath ſent a peſtilence, and yet we do not fear him. If God would ſend war vpon this land, it would make vs feare him: but God hath ſent warre, and yet we do not feare him: therefore what will make vs feare him? There bee manie that dream vpon religion, as *Nabuchadnezzer* dreamed vpon his dreame. But he deſired only to know what it meant: ſo do they deſire only to know. *Maſter what ſhall I doe to come to heauen?* ſaith the young man to Chriſt:

Mar. 10. 17

Christ: Hee would faine know the way to heauen, but when Christ shewed him the way, he would not take it: so they that go frō preacher to preacher, as *Nabuchadnezzer* sent frō one wiseman to another, to bee resolued in points of religion, haue such a scruting, such attention, such heate, as though they woulde run beyond the teachers, that a man would thinke they would doe anie thing, as the Iewes seemed to Moses, and the yong man vnto Christ: But when they haue hearde what they can, they do like *Nabuc.* as they did before. Now they say it was but a dreame, because the meaning doth not answere to their will: So Achab enquired of the Prophet, to see what hee woulde say, but it appeareth that hee neuer meant to fol-

Deut. 5.27. Exod. 20.19. & 19.3

1. King. 2.2.

follow him, vnlesse he would answere as he would haue him.

When it commeth to the acte, which is euerie mans triall: then ye shall see who are like *Nabuc.* which affect onely to know: and who are like *Zacheus*, that is, which practise as they know. For as the truth is reuealed, so it must be witnessed, or els the fall of *Nabuchad.* sheweth what wil fall vpon it: because hee would not doe as the dreame warned him, and as the Prophet counselled him, therefore God forsooke him, & his kingdome departed frō him, and hee was thrust ont of his pallace, and turned like an oxe into the wildernesse, where he liued in all points like a beast, vntil the time of seuen yeres were ended. Luke 19.8.

A warning vnto all to take heed

of

of the word: for it is the gentle warning, the next is rougher, the third and the fourth harder then it: like the nine plagues of Egypt, which did exceed one another. Who can weigh the wrath of God, or the grieuousnesse of sin? Some would thinke that *Nabuchad.* might haue spoke all this without such offences, for he did but say that it was a faire house, & that he builded and erected it for his honour. Manie vnder Princes delight in worse vanities then building, & speak vaine of ther in a week. Therefore when you see how it displeaseth God to vaunt of these earthlie thinges, or to impute any thing vnto our selues, thinke what shalbe the doome of greater sins. If *Nabuchadnezzer* became like a beast, & lodged in the wildernes Exod. 8.

for

for his pride, they which do haue pride, and couetousnes, and lust, & wrath, & malice, & al the legions of sins in one breast, shall lodge in Hell, & become like deuils, because they are like beasts already. Therfore let this be in stead of *Daniels* warning. If God did take so strait an account of *Nabuchadnezzer* for his dreame, what hee had profited by it, what account will hee take of vs, what profit we haue made of *Nabuchadnezzers* fall and punishment.

Thus haue you heard what the voice spake from earth: The next time you shall heare what the voice spake from heauen.

FINIS.

THE FALL OF King Nabuchadnezzer.

Dan 4.28.29.30.

By Henrie Smith.

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1592.

THE

FALL OF

King Nabuchad-

nezzar.

Dan. 4. 28. &c. 30.

By Henry Smith.

Dan. 4. 28.

28 *While the word was in his mouth a voice came from heauen, saying: O king* Nabuchadnezzer, *to thee be it spoken, thy kingdome is departed from thee.*

29 *And they shall driue thee from men, and thy dwelling shall be with the beastes of the field, they shall make thee to eat grasse with the Oxen, and seuen times shall passe ouer thee, vntill thou knowest that the most highest God beareth rule ouer the kingdomes of men, and giueth to whomesoeuer he will.*

30 *The verie same houre was this thing fulfilled vppon* Nabu-

chadnezzer, *and he was driuen from men, and did eat grasse as the Oxen, and his bodye was wet with the dew of heauen, till his haires were growne as Eagles fethers, and his nailes as birdes clawes.*

FRom vers. 26. to the end of this chapter, is laide down the pride fall, and restitution of *Nabuchadnez.* The two first verses are like a banner of his pride, which shewe him in his ruffeling, as it were in the aire, before he knew God, or him self. The three next verses are the discouerie of his shame, which shewe him in his

miserie, as it were ghouelling on the ground, after God had cooled his courage. The foure last verses are the celebration of his recoudrye, which shewe him in his holines, as it were rapt into heauen, and singing with the Saintes for ioy, that God had brought him vnto his knowledge: though it were with shame and trouble, and losse of all that hee had seauen yeeres together.

Of his pride wee haue heard alreadye: yet because wee are friends to vices, as we are to mē, so long as they prosper and florish, but when they decay & fall, then wee shrinke away, and are ashamed of them: so it may be; if ye could see pryde take a fall, though yee loue her well, yet ye

would forsake her, like a bãquer-out, whẽ ye see that she can pleasure you no longer. Therefore yee shall see *Nebuchadnezzer* vppon his feete againe: before you beheld him vpon his knees, that when ye see what a king hee was in his galleries, & after finds his seruants in his pallace, and his subiects in his throne, & him selfe like a beast in the wildernes, God may giue you heartes to thinke a little of this sinne, what it is which cost so deare, and is as common now in euerie house, as it was then in the kings court.

After twelue moneths (saith *Daniell*) that is, twelue moneths after God had warned this king, by dreames, & by *Daniell* to repent his sinnes, he was strouting

in

in his galleries, & thought what sinne houle be next, as though hee had neuer heard of dreame or Prophet.

By this computatio of sinne, wherein the moneths are obserued so exactly, how long *Nabuchadnezzer* rebelled after he was warned, *Daniell* shewes what a reckoning God keepes of our moneths, and weekes and dayes, which he geues vs to repent, as hee did to *Nabuchadnezzer*, and what a account wee shall make of them, as *Nabuchadnezzer* did, though wee count no more of our age, then the childe doth of his youth, & haue done no more of our taske at twenty, then whe we were but ten, nor at thirtye, then when we were twentie, nor

at fortie, then when wee were thirtie, yet we shal giue account of moe houres in the daie of iudgement, and it shall be heauier to the old then to the yong, to you which haue the worde, then to them which want it: and there is great ods betwen *Nabuchadnezzer* and vs, for he which challenged *Nabuchadnezzer* for twelue moneths since hee was warned, may challenge vs of 12 yeers since wee were warned, & yet wee looke not for so greate punishment as fell vppon *Nabuchadnezzer* for twelue moneths.

Daniell names there twelue moneths, as though hee spoke of a great matter, and shewes howe worthie *Nabuchadnezzer* was to

bee

bee punished, because he might haue reformed his lyfe, since he was warned: for ther were twelue monethes betweene his dreames & his banishment. But that yere wherein hee had so many warnings & teachings, was as vaine as the rest, & vainer then the yeres before: for now he should haue bin a mourner like the king of Niniuie, when *Ionas* threathed destruction vnto them. But like a victor of a cuntry returned from battel to solemnize his triumph, first he decked his palace as braue as himselfe, & then he walkes his stations in it, and when he hath set all things before him, which might make him forget God, & hoist himselfe in pride, like a serpent that would burst vnlesse he

dischar-

discharged some of his poyson, hee breakes out and saith: *Is not this great* Babell, *which I haue built by the might of my power, for the honor of my Maiestie?* Wherein obserue first, what a glorye this vaine king had of his vaine buildings. Secondly how that hee names himselfe the founder of them, as though he had done all without helpe. Thirdlye, that all his workes he sought nothing but vaine glorie, as he witnesseth against himselfe, saying: *Which I haue built for the honor of my Maiestie*, not for the honor of Gods Maiestie, but for the honor of my maiestie. So first that which hee should haue contemned, as Christ did the beauty of the temple, hee admired it, and nothing

seemed

seemed so glorious to him, as that which made him shamefull to God. Secondly, that Citye which was built by *Semiramis*, hee arrogateth to himselfe, and neuer ioyned the chiefe worke-master with him, but saith: *which I haue built by the might of my power*, when he should haue said, by the might of Gods power. For vnlesse God build the house, the builders (saith *Dauid*) buildeth but in vaine.

Lastly, that which he should haue built for the honour of God, as the man built a chamber for the Prophet, hee builded for his owne honor, as our *Nabuchadnezzers* do. Therefore when all his pleasures were prepared like a feast, and he came to sitte

downe

down at the banket, it hapned to him as to the churle in the gospell, after hee had filled his barnes, when he came to sing in his hart, be merry my soule, that night his soule was taken from him, and the deuils made merry with it in hell: so he feathred his his neast, and beganne to crowe vppon his roofe, *Is not this great Babell. &c.* As if hee shoulde saye, Now *Nabuchadnezzer*, make thee merry, that houre his honor was taken from him, for a voice came down from heauē lyke the terrible hande which wrote vppon the wal, when *Baltazar* sate at his banquet, and dasht his pryde vppon suche a rocke, that within an houre all his pompe and pleasures, and

trea-

treſures, ſuffred ſuch a ſhipwrack that his fal was more admired of all, then his glory and buildings were admired of himſelfe. Thus all the ioy, and pleaſures, & glorye of pride, are ſpoken with a breath, and ſtopt with another.

You haue hearde what the voice ſpake from earth, now you ſhall heare what the voice ſoundeth from heauen. Theſe three verſes following declare this kings fall, when, and how, and frō whom it was: *While the words were yet, &c.* there is the time. *A voice, &c.* there is the iudge. *O king, &c.* there is the arrainment. *Thy kingdome, &c.* there is the iudgement. *Hee was driuen from men, & liued with beaſtes in the wildernes, till his hairs were grown like*

Eagles

Eagles feathers, their is the execu-
tion, and manner of his puniſhe-
mẽt. Firſt of the time, *While, &c.*

As *Daniell* obſerued the time when *Nabuchadnezzer* ſinned, ſo he obſerueth the time when *Nabuchadnezzer* is puniſhed, as if God had lyen in wait to catch him in his wordes, & take him at the trip, euẽ as he watched *Lots* wife, when ſhe looked backe, & transformed her into a pillet of ſalte, ſo ſoone as ſhe looked be-
hinde. So now the Lord lay as it were in the skout, to watch whẽ *Nabuchadnezzer*, ſpake treaſon, and to apprehend him vpon it. *O Nabuchadnezzer* thou haſt van-
ted theſe twelue moneths ſince I warned thee, and I made as though I heard not, but ſuffred

thee

thee to do and ſpeake thy pleaſure, & vaunteſt thou ſtill? Surely thou ſhalt ſcape me no longer. I will not heare a worde more againſt mine honor: ſo hee cutteth him of, while the wordes were in his mouth, & propoundeth the wordes of iudgement againſt him. If you marke the time when the voice ſpake from heauen, you may ſee three wiſedomes of God: Firſt, God takes him in his faulte, that he might ſee his faulte, as *Ieroboam* was ſtroken when hee ſtroke the Prophet, that hee might know why he was ſtroken. Then he takes him ſodenly becauſe he contemneth his warning, as the fire came vpō *Sodome* while they conténed *Lots* warning. Third-

ly,

ly, God takes him where hee is pleasanteſt, and luſtieſt, & ſafeſt, in his pallacce, which was lyke a caſtle, as he toke *Herod*, when his guarde ſtoode by him, that hee might ſee that nothing can gard him from God, but God muſt guarde him from danger, or elſe Princes bee not ſafer then ſubiects: ſo though a man ſin often, and ſteale his ſinnes, as it were without puniſhment, yet at the laſt he is tooke napping, while the wickednes was in his hand, as the *Iewes* were, while the quailes were in their mouthes. When he ſhal pay for all, whether it be after twelue moneths, or twelue yeeres, whenſoeuer it commeth it will ſeeme too ſoone. Vengeance doth ſtay till ſinne be ripe,

Num. 11. 23.

and

and watch the time when they are most occupied: then iudgement steps forth, like the Angell to stoppe *Balaam* in his waye. *Num.22.32*
Because the punishment is more terrible & greeuous, when they looke not for it (for the worst that is, wish like *Balaam* to die the death of the Righteous) therfore God wil crosse them in that: thogh they prosper alwaies before, yet their endes shal be a kinde of iudgement vppon all their life, & a prophecie of torment, for al men to see what becomes of the wicked after death, that they may feare to bee like vnto them. As when we see some striken dead while they forsweare themselues at the bar, some fall downe vnder the ta-

ble, while they ſit ſwilling at the wine: ſome ſtriken dumb in the pulpit, while they preache vntruthes; euen as the Philiſtines were ſlaine while they feaſted, and as Herode was aſhamed while hee vaunted, and as Ieroboam was ſtricken while hee ſtroke. What doth this teach vs, but that our ſinnes depart from vs (ſo ſoone as they are done) vnto the Iudge, and there they accuſe vs, as Cains murther cried out againſt him, ſo ſoone as he ſlew his brother. I know thy works ſaith God: he may ſay, I know thy works & thy thoughts too. For Iudas could not goe ſo cloſely about his treacherie, but that Chriſt did know, when his thought entered into his heart,

Gen.4.

Reu.3.15.

Mat.26.14. 15.16.

and heard when hee conferred also with the Scribes, and sawe likewise when he took the bribe, though he kept a time to punish him, as he saith in the seuen and thirtie Psalme the second verse, When I see a conuenient time, then will I execute my Iudgement.

Now the time was come, when this King should be made an example vnto all other Kings after him, to amend their lyues, and reforme their Realmes. When the Prophete commeth from GOD vnto them, to tell them what they shoulde doo, when Dreame and Daniell had done what they coulde: now GOD calls foorth his Iudgements, and bids them see what

they can doo, and commaunds them to chase *Nabuchadnezzer*, vntil hee haue lost his kingdom, vntil he be driuen out of his pallace, vntil he be fled into the wildernes, vntill hee be degenerate like a beast, vntil his subiects and seruants, and pages make theyr sport, and gaze and wonder at him, like a foole which goeth vnto the stockes, or a trespasser, which is gazed at vppon the pillorie: so this King was debased, when God heard him but vaunt of his buildings.

Therefore let vs take heed, & bee carefull, after what sort wee speak, and what words slip from vs, lest God take vs in our lies, or oaths, or slanders, or ribauldrie, as he took *Nabuchadnezzer*, whē

his tung walked without a bit:
for if he had ſuppoſed that God
had been ſo neere, and that hee
would haue aunſwered him as
he did, hee would haue held his
peace, and laid his hand vppon
his mouth, rather than paye ſo
deere for a vaine woord, which
did him no good when it was
ſpoken.

The ſeconde note is of the
iudge. *A voice came downe from
heauen*: the controuling voyce
came downe from heauen. God
is moſt offended with our ſin:
for *Nabuchadnezzer* might haue
ſpoken more than this, before a-
nie other man: & no man could
controll him, becauſe he was a
king: and kings delight in grea-
ter vanities than buildings, yet

no man saith, why dooſt thou ſo? becauſe Salomon ſaith, *Hee which repeateth a matter, ſeparateth the Prince*: that is, he which tels Princes their faults, maketh them his enemies. Therefore ſince Iohn Baptiſt died, onelie God is left to reproue almoſt all that ſinne by authoritie; yea, one is in heauen that hath an eare & a tung, and checketh the King as boldly as euer the king checketh his ſubiectes. When the voyce from earth ſpake vainely, the voice from heauen ſpake iudgement. Heere is the King of heauen againſt the King of earth, the voyce of God againſt the voyce of man, a diuine wrath warring with a humane pride, the fire is kindeled, woe to the ſtub-

Pro. 17. 9.

ſtubble. The Lord of hoaſts is in armes againſt the Lord of Babel, and begins to lay handes on him, and to thruſt him out of his chroane. Firſt he rattles him like a thunder, *O King Nabuchadnezzer*: as if hee ſhould ſay, for all thou art a King, thou ſhalt ſee whether another be aboue thee. Now guarde thy perſon, nowe defende thy honour: for hee whom thou haſt deſpiſed, threteneth to take thy Kingdom from thee: goe now and walke in thy gallerie, feteh one turne more before thou bee tourned out of doore, & walke with the beaſts in the foreſt. Now hee comes to the arraignment, and calls him to the barre, *O King Nabuchadnezzer to thee bee it ſpoken*:

hee was neuer called king with leſſe reuerence, nor had ſuch pay for ſin in all his raigne. God giues him his title, but hee tells him his lot; hee calls him king, but without a kingdome, as if he had ſaid, late king of Babel, hold vp thy hand. Here a King is arraigned in his owne kingdome, and no euidence giuen againſt him, but as though hee had witneſſed againſt himſelfe, as all ſinners do, God condemneth him out of his owne mouth; and to open his eares, hee calleth him by his owne name, *O king Nabuchadnezzar*, as the priſoner is called when he holdes vp his hand at the barre. Then he pronounceth the iudgement, *To thee be it ſpoken*, to thee which aduaunceſt

thy ſelfe like God, to thee which wouldeſt not take heede by the dreame, to thee which wouldeſt not bee warned by the prophet, to thee which didſt all for thine owne honour, now hearken to thy iudgement, *Thy kingdome is departed from thee*, thou ſhalt bee driuen out of thy Pallace, they which ſhould honour thee ſhall expulſe thee, thou ſhalt raigne with the beaſtes in the deſart, there ſhal be thy dwelling ſeuen yeres, goe now and ſtalke in the woods, as thou didſt in thy pallaces, and when thou art among the lions, and wolues, & beares, looke vnto Babel which thou haſt built. How doth this ſpeech differ from Nabuchadnezzers ſpeech? His wordes were but

words,

wordes, but Gods wordes were,
Gen. 1. *He ſpake*, and it was done. For in the ſame houre that which was ſpoken was done (ſaith Daniel) and whatſoeuer the ſame voyce threateneth vnto our ſinnes, or vnto the ſinner, ſhall be done at firſt or at laſt. To Nabuchadnezzer it was ſaid, *Thy kingdome ſhall be taken from thee*; to vs it is ſaid, Thy life ſhalbee taken from thee: to him it was ſaide, *Thou ſhalt be thruſt forth into the deſart*; to vs it is ſaide, Thou ſhalt bee throwne forth into darknes: to him it was ſaid, *Thou ſhalt be lyke beaſts*; to vs it is ſaid, Thou ſhalt be like the damned. Shal not the voyce ſpoken to vs bee remembred with GOD, aſwell as the threatning menaced to him?

This

This voyce came from heauen, and therfore it spake home, not like them which glide by the faultes of Princes, and whisper behinde their backes; as though they woulde reprooue them if they durst, but for feare least the Prince, or Counsellor, or Iudge, or Magistrate, should take it as he meanes it, and think that hee aymes at them; which makes them speak in parables, as though they wold cast a vail ouer their reproofe, & eate their message before they haue spoken it. The holy ghost teacheth vs here to reprooue, so that whosoeuer sinneth, may know, thou speakst to him. He which speaketh from heauen (as this voyce did) must speak like *Iohn Baptist* among the Pub-

Publicans and harlots, and ſoul-
diers, as though hee went from
one to another, and ſaid; this is
ſpoken to thee; this is ſpoken to
thee, this is ſpoken to thee. For
vnles we come neere these mor-
tall Gods and proud *Nabuchad-
nezzers*, as nere as *Elias* came to
Achab when hee ſaid, *It is thou*
1. Kin. 18. 17 *that troubleſt Iſrael*, they will poſt
it ouer, and think that thou ſpea-
keſt not to thē, vntill thou ſpea-
keſt plainly, as the voyce ſpake
from heauen, *To thee be it ſpoken*:
& thē they will reforme the mat-
ter, or elſe God will ſhew ſome
iudgement vpon them, as he did
here vpon this great king *Nabu-
chadnezzer*. Now the decree go-
eth foorth, that *Nabuchadnezzer*
ſhall be king no more; *Thy king-*

dome

dome is departed from thee. This is such a saying, as if *Nabuchadnezzer* had thought of it before, he would haue wept when he vanted, to thinke that his honor was going frō him, when he thought it was comming to him. Yet his Kingdome was not departed from him, & yet God saith, *Thy kingdome is departed from thee*, because the decree was past, which should as surely come to passe, as if it were past already. Therefore because we care not so long as the Prophet saith, we shal die, we shall suffer, we shall answere, he leaueth *shall*, and saith *now* as God said to *Abimelech*, *Thou art a dead man*; not *thou shalt die*, but *thou art dead*: which rouſed him more, than if hee had threatned him Gen. 20. 3.

him an hundred deaths, because he thought that hee should dye presently. So the holy Ghost is forced (as it were) to speake more than we thinke hee should speake, for the hardnesse of our hearts, which heare like stones, and goe like snailes. If we haue but a weeke to repent, wee will deferre it to the last day, that we may sinne all the rest.

Therefore it was meet to say, *Thy kingdome is departed frō thee:* that seeing his iudgement should not stay, hee should not stay his repentaunce. If this voyce had saide, *Thy Babell shall sinke*, as Nemrods Babel did, it seemeth he would haue thought his honour buried: but when he was stript, not onely of his Palace,

but

but also of his Kingdome, what heauie newes was this vnto him which thought himselfe equall with God, and now may not be a King. But when he was thrust among beasts to eate grasse with oxen, what a downfall was this, to be brought vnder all his subiects, which spake euen now as though there were none but he, and nowe his seruants seruant would not be like vnto him.

So the King of Kings will bee honoured of Kings, as they are of their subiectes, or else he will tread vpon their crownes, and they shall heare the same at last, *Thy Kingdome shall depart from thee*. Now followeth the execution of this iudgement. For Daniel sayeth, *The same*

ſame houre all this was fulfilled. 36 He ſheweth the order of it; as a priſoner is brought to the barre, and led to the gybbet; ſo this King was drawne from his throne, and turned into the wildernes, where he abode among wilde beaſtes ſo long, *Till his haires were growne like Eagles feathers, and his nayles lyke Byrdes clawes.*

When God began, he made haſt: it was long before he ſpake, but when he ſpake he did it, and effected in an houre, all that the dreame and the Prophet had foretolde. Then was fulfilled, *The pride of man ſhall bring him low:* Euen in that houre that *Nabuchadnezzer* aduanced himſelf more than before; in the ſame

houre

houre he was brought vnder all his subiects, all his seruants, and pages; so he which setteth vp can pul down, hee which gaue can take, hee which made can destroy.

Therefore let no man vaunt, though hee were a king, of his house, or land, or farme, or children, but know that he shoulde haue nothing, if God did not regard him more than other: and thinke when thou dooſt reade this storie, whether thou be not as proud of thy wealth, as *Nabuchadnezzer* was of his pallace: whether thou be not as proud of thy children, as *Nabuchadnezzer* was of his kingdome: whether thou be not as proud of thy parentage, as *Nabuchadnezzer*

was of his honour: whether thou bee not so proude of thy learning, as *Nabuchadnezzer* was of his traine. If thou be not so proud, then God dooth say no more, *ô king, to thee be it spoken*, ô subiect, to thee be it spoken, *these blessings shalbe taken from thee*. For hath God taken no mans kingdom from him but Nabuchadnezzers? Hath hee taken no mans office from him but Iudas? hath he taken no mans riches from him but Iobs? how did Antiochus, and Iulian, and Herod, and Saul, and Athalia, and Iezabel, and Richard the third, goe from their thrones, as if God had pulled them out by the eares: he had no respect vnto their persons, but vsed them like

like beasts, as he did Nabuchadnezzer, and fulfilled his threatening. The candle of the wicked shalbe put out. Therefore as Christ saith vnto them which turne backe, Remember *Lots* wife: so I say to them which doo beare high mindes, and proude lookes, and stout words, remember king *Nabuchadnezzer*, howe GOD resisted the proud.

Now if any man long to be resolued how this king was changed to a beast, hee must not imagine any strange metamorphosis, or popish Transubstantiation, as though his shape were altered, or his manhoode remoued, or that he put on hornes & hoofe, as the Poets fain of *Acteon*,

for the voice doth not saye that he should become a beast, but that hee should dwell with the beastes. Daniel dooth not saye, that his head, or armes, or legs were transformed, but that the haire of his head, and the nailes of his fingers did grow like Eagles feathers, and like birdes clawes, as euery mans haire and nailes wil, if he do not pare thē.

Lastly, *Nabuchadnezzer* saith not, that his shape was restored vnto him, but that his vnderstanding was restored vnto him: all which declare that he was not changed in bodie, but in mind: not in shape, but in qualitie. A sauage minde came on him, like that which droue Caine from the companie of men, and he

he became like a Satyre or wild man, which differeth not from a beast, but in shape: though he was not turned to a beast, yet this was a strange alteration, to be so changed in an hour, that his Nobles abhorred him, his Subiects despised him, his Seruants forsooke him: none would companie with him but the beasts.

Consider this all that aduance themselues against God, and despise his worde, as Nabuchadnezzer did. Take warning by a king, which euen nowe walked in his galleries, and his Nobles serued him in his palace, with all dishes that the Aier, or Sea, or Lande coulde affoord: now hee is turned to

glaſe and feede like an Oxe, with the beaſts in the wildernes. This was to ſhew that God maketh no more account of the wicked, than of beaſts, & therefore the holy ghoſt calleth them often by the name of beaſtes: ſhewing how that ſinne & pleaſure make men like beaſts, when they haue abuſed their wits often, and peruerted their reaſon; at laſt God taketh their vnderſtanding from them, and they become like beaſtes, loathſome to themſelues and others: many ſuch beaſtes we haue ſtil like Nabuchadnezer, who were fitter to liue in the deſert among Lyons, where they might not annoy others, than in Townes amongſt men, where they in-

fect

fect more than the plague.

Thus if you haue not considered the beastlines of sin, looke vppon Nabuchadnezzer, like a beast. If you would see the guilt of it, look vpon wandering *Cain*, *Gen.4.12* If thou wouldest see the frensie of it, looke vpon franticke *Saul*. *1.Sa.16.14* If thou wouldest see the feare of it, looke vppon trembling *Baltazar*. *Dan.5.6.* If thou wilt see the shame of it, looke vpon *Haman* hanging vpon his owne gallows. *Hest.7.10.* If thou wilt see the ende of it, looke vppon the glutton frying in hell. *Luke 16.23*

These are the pictures of sinne, which GOD hath sette for a terror before vs: like the piller of salte, or *Achans* Sepulchre, to speake to vs. Take heede by those, when I haue *Gen.19.26* *Ios.7.26.*

warned you, as I warned them, I will punish you, as I punished them.

This is the Epitaph, as it were, which God engraueth vppon *Nabuchadnezzers* sepulchre.

Be thou an example to kings and rulers, for al the children of pride to beware how they sette themselues against him who aduanced them.

Thus hee which sets vp, can pull downe. Did not I sende thee dreames to warne thee? Did not I sende a Prophet to warne thee? If either of them would haue serued, thou mightest haue ruled still, and walked in thy galleries; & feasted in thy pallace, and iudged vppon thy throne, and dyed a king: But now thy kingdome is departed from

from thee; who would bee like *Nabuchadnezzer*, now the king is like a beast? If this heathen was thus chalenged for his warning, which had heard but one Prophet, wee may tremble to thinke what wee shall answere for our warninges, which haue beene threatned as often as the Israelites, and yet prouoke the Lord while hee serueth vs, like those which curse the sunne while it shineth vpon them.

Thus haue you seene the fall of pride. Euen now hee said, *Is not this great Babel?* Now he may say; Is not this vnhappie Babel? euen now hee said, *Which I haue built by the might of my power:* and now hee may say, which I haue built by the vanitie of my pride:

euen

euen now he sayd, *for the honor of my Maiestie:* now he may say, for the ruine of my kingdome: yet after this he rose againe, and came to himselfe, and receiued his kingdome, and honoured him, which punished him so: but the time wil preuent me to speake of his Restitution, therefore here I ende.

FINIS.

THE Restitution of King *Nabuchadnezzar.*

DAN. 4.
Verses. 31. 32. 33. 34.

By Henry Smith.

LONDON
Printed by Thomas Scarlet.
1592.

THE
Restitution of King
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DAN. 4.

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31 *And at the ende of thoſe dayes, I Nabuchadnezzer lift vp mine eyes to heauen, & my vnderſtanding was reſtored to mee, and I gaue thankes to the moſt high, & I praiſed and honored him that liueth for euer, whoſe power is an euerlaſting power, and his kingdome is from generation to generation.*

32 *And all the inhabitaunts of the earth are reputed as nothing, & according to his will hee worketh in the armie of heauen, & in the inhabitance of the earth, & none can ſtaye his hand, nor ſay vnto him, what dooſt thou?*

33 *At the ſame time was my vnder-*

ſtanding

standing restored to me, and I returned to the honor of my kingdome, my glorie, and my beautie was restored to me, and my councellers, & my princes sought vnto me, and I was established in my kingdome, and my glory was augmented towards me.

34 Now therefore I Nabuchadnezzer, praise, and extoll, and magnifie the king of heauen, whose works are all trueth, & his waies iudgement, and those that walke in pride he is able to abase.

NOwe wee are come to his restitution. First, *Nabuchadnezzer* was humbled, as God hum-

humbleth his enemies, now hee is humbled, as God humbleth his children: that although hee hath more honour than he had before, yet he is not proud of it, as he was, but cryeth with the Prophet, *Not vnto me Lorde, not vnto mee, but vnto thy name geue the honor*. So he which said, not onely in heart, but almost with his mouth too, *There is no God*, now with heart and mouth honoureth none but God. His pride, and fal, Daniel declareth; when he came to his restitutiō, hee makes *Nabuchadnezzer* to speake himselfe, & giue thankes in his owne person, like a witnesse brought in to testyfie the trueth of this woonderfull storie.

When

When the Prophet had shewed how the King vaunted, & how he was debased for it; presently after hee had spoken, hee calls in as it were the king himself to witnes his report, and declareth how he was raised again, like a man, which hauing receiued grace of a Prince or great personage, is brought in before him, to giue thankes for his fauor receiued, and then he is dismissed.

In these vearses two thinges shewe themselues at first viewe; *Nabuchadnezzers* restitution, and his thankfulnes. In his restitution, first hee sheweth the time when hee was restored, in these words; *At the ende of those dayes.* Then hee sheweth the manner how

now hee was restored, in these words: *I Nabuchadnezzer lift vp mine eyes to heauen, and mine vnderstanding was restored vnto me, and my Councellors sought vnto me, and my glorie was augmented more than it was.* In his thankfulnesse, first he extolleth Gods power, in setting him vp and pulling him downe, and raising him againe: then hee commendeth Gods truth and iustice, which deserues to be praised for his iudgement as much as his mercie, as if hee reioyced that GOD made him like a beast, that hee may die like a man, *At the ende of those daies*, As the time of his pride was noted, when hee walked in his pallace, to shew how pride growes out of buildings, and wealth, &

apparell, and such rootes; so he noted the time of his fall, *when the wordes were in his mouth*; to shewe that he was punished for his pride and arrogancie, that he might knowe where to beginne his conuersion, and abate his pride, and when he had taken away the cause, then God would take away the punishment. So likewise hee noteth the time of his Restitution, *At the ende of those dayes*: That is, after seauen yeares were expyred, to shewe how long the sickenesse of pride is in curing, and to shewe howe euerie thing was fulfilled, as it was prophecied, euen vnto the poynt of time: for it was tolde him by Daniell, and by his Dreame, that he should be like

a beast seuen yeares.

Therefore Nabuchadnezzer is prompt (as it were) to confesse the truth, and sayth as the Prophet sayth, *At the ende of those dayes:* That is, at the ende of seauen yeares, I was restored agayne to my vnderstanding and honor, as Daniel foretolde mee.

Yet another note is set vppon this, least we should thinke that God regarded onelie the season, and thinke seauen yeares punishment enough for such a sinner: he saith not barely, that his vnderstanding and honour were restored to him when seauen yeares were ended, but that they were restored vnto him, when hee beganne to lift

vp his eies vnto heauen, to shew that his blessing came from aboue, and that hee which had humbled him, had restored him againe: as if he would say vnto all that are cast down with sicknesses, or pouertie, or infamie, or any trouble in body or mind: he which hath humbled you wil raise you, as he hath done mee, but you must looke vp to Heauen, and lift vp your hearts vnto him, and then your vnderstanding, and comfort, and peace, and health, and wealth, and libertie, and good name, and all, shall retourne vnto you againe, lyke Iobes sheepe, and cammels, and oxen, in greater number than he had before, as all the blessings of GOD retourned to *Nabuchad-*

Iob. 42. 12.

chadnezzer, when hee looked vp to heauen: ſo they ſhall come backe like a Riuer vppon you, when your eyes can go by theſe vanities, and looke vppon him which lookes vppon you, or elſe ſeauen and ſeauen yeares ſhall paſſe ouer you, and you ſhall be neuer the better, but worſe and worſe, like Saule, which was vexed more and more, till hee had killed himſelfe. Therefore as the Iewes looked vp to the brazen Serpent, which was a Figure of Ieſus Chriſt, when they would bee healed: ſo all which would recouer that they haue loſt, or obtaine that which they want, *Nabuchadnezzer* doth teach them heere to lift vp their eyes to heauen, from whence,

1. Sam. 31. 4.

Num. 21. 8.

ſaith Chriſt, commeth euerie bleſſing of man.

At the ende of thoſe dayes, I Nabuchadnezzer *liſte vp myne eyes to heauen*. Like a man which is wakened out of a long trance, now hee began to ſtirre and lift vp the eyes, and the hands, and the voyce, and all, to Heauen. Hee which neuer looked vp to Heauen, ſo long as his comfort was vppon the earth, nowe his minde is chaunged, his lookes, and geſtures, and ſpeeches, and all, are chaunged with it: as though GOD would ſhewe a viſible difference betweene the ſpirituall and the carnall, euen in their gate, and lookes, and geſtures, as there is betweene a childe and an olde man.

The

The ſpirituall mindes are heauenlie mindes, and looke vp, becauſe their ioy is aboue. The carnal minds are beaſtly minds, and looke downe lyke beaſtes, becauſe their Treaſure is beneath. As the the Serpent gruels vpon the ground, ſo dooth the Serpents ſeede, and hath not ſo much as the countenaunce of grace. *Gen.3.14.*

Therefore by lifting vp his eyes to Heauen, is ſignified, that the time was come which the Lord had ſet downe that he ſhould be like a beaſt, vntill hee had well learned that Leſſon: That the moſt high beareth rule ouer the Kingdomes of men, and giueth it to whomſoeuer he will.

Therefore *Nabuchadnezzer* dooth shew that he had learned this lesson: for he looked not vp to heauen, to behold the sunne, or the Moone, or the Starres, like an Astronomer; but thinking how hee had set himselfe against heauen, from whence came all his honour, in a godlie shame and holie anger towards himselfe, he turnes his face from Earth to Heauen, to magnifie him that had humbled him so, that contemned him, that aduanced him so.

Now hee talkes no more of his Pallace, nor his power, nor his maiestie, thogh it be greater than it was: but he looks aboue his owne pallace vp to another pallace, frō whence that terrible voyce

voice came downe vnto him, *Thy kingdome is departed frō thee:* which expresseth his contrite heart, and wounded spirit, how many passions batled within, as if he should chide himselfe, and say, O vnthankfull man, my power descended from aboue, & I euer looked vppon the earth, mine honour came down from heauen, and I neuer lift vp mine eies before. Goe vp my eyes, & my heart, and my voice, and my handes, how long wil yee pore vpon the earth like a beast? so he lifted vp his eies vnto heauen. After he had lift vp his eies he beginneth to pray, and gaue praise and thankes vnto God: which sheweth that hee did not onely lift vp his eyes, but his heart

heart too. For vnlesse wee can
Psal.15.1 saye with Dauid, *I lift vp mine heart*, it is in vain to lift vp hãds, or eyes, or voice, as the hypocrites doo, becausse hee that is a
Iohn 4.24 spirit, requireth the spirit. Therfore *Marie* saith, *Mine hearte dooth magnifie the Lord*. As for the infidels and idolaters, they haue no heart-seruice, but their religion is like an occupation, which is done with the bodie: for when wee reade of the sacrifice, or prayers of Idolaters, we doo not finde that they liste vp their hearts to their Idoles, but their hands, or eyes, or voice, as
2.Kin.18. 28. the Baalites roared to Baal, as
Ionas 1.5. the marriners cried to their Sea
Act.19.28. gods, as the Ephesians shouted to Diana: but the lifting vp of their

their hart, the harty seruice is always appropriate to god, which saith, *My sonne, giue me thy heart:* therfore *Nabuc.* lifted vp his hart to god, shewing that he had learned the lesson god gaue him seuẽ yeres to studie, that the most high beareth rule ouer the kingdomes of men. Now god thinketh the time long inough, & as he reformed the grounde after the floud, with fruits, & hearbs, and flowers againe: so he reformed *Nabuchadnezzer* with an vnderstanding, and beautie, & honor again, as if he repented him selfe, & said, *I wil drowne the earth no more*, I will change Nabuchadnezzer no more: Now he knoweth there is a king aboue him, hee shall be a king againe: now

Pro.23.26

Gen.8.21.

now he seekes my honour, I wil giue him honour: now he magnifieth him that debased him, I will returne to exalt him. So the voyce which thundered from heauen: *Thy kingdome is departed from thee*, soundeth againe, Thy kingdome is returned to thee. For it was not tolde him, that he shoulde be like a beast vntill hee died, but vntill he knew, That the most high beareth rule ouer the kingdomes of men. Therefore whē he knew this, nothing coulde stay him from his kingdome, no more than they could staye him in his kingdome beefore.

Thus the displeasure of God is but an *Interim*, vntil we know somthing that we should know, and

and then Nabuchadnezzer ſhal be king again, then the ſick man ſhall be whole againe, then the bondman ſhall be free againe: his mercies are called Euerla- *Pſal. 136. 1. 2. 6.*
ſting, becauſe they endure for euer: but his anger is compared to the clowdes, becauſe it laſteth but a ſeaſon: whom he loueth, he loueth to the end, but whom he ſcourgeth, he ſcourgeth till they repent, as Ezechias was ſick vntill he wept, Nabuchadnezzer was baniſhed but till he repented. Now the firſt cure of this kings reſtitution, was of his minde: *Mine vnderſtanding* ſaith he, *was reſtored vnto me*, which he repeateth againe in the three and thirtieth verſe: *Mine vnderſtanding was reſtored vnto me:*

to

to ſhewe what an ineſtimable gift our vnderſtanding and reaſon is, whereby wee differ from beaſtes, for which we cannot be thankfull inough. Therfore hee recordes it twiſe, as though his heart did flowe with gladneſſe, and his tongue could not chuſe but ſpeake often of it: as a man thinketh, and ſpeaketh of that which he loueth, *Mine vnderſtanding was reſtored vnto me*, that which was firſt take away, came firſt againe, which ſo ſoone as it was gone, he was counted a mã no more, but a beaſt, as Dauid ſaith, *Like Horſe and Mule which haue no vnderſtanding*, accounting them which are void of vnderſtanding, no better than a horſe or mule.

Pſal.23.9.

Ther-

Therefore they which haue left their vnderſtanding at the tauernes, (as many heere haue done ſomtime) and they which vnderſtand not yet what is the booke of God, are but horſe & mule, though they beare the viſors of men. After he had ſaide, *Mine vnderſtanding was reſtored vnto me*, he annexeth alſo, *Mine honor was reſtored vnto me*, and ſo he grewe to be a king againe. As he was woont to put on one robe after another when he was king: ſo when god would make him king againe, firſt hee putteth vppon hym the Robe of vnderſtanding, as it were the foundation of a King: Like the Princely Spirit which came vppon King Saul, and when he

1. Sam. 10. 9.

hee had a Princelie heart, then God gaue him a Princelie power, & proclaymed like a voice from heauen, Nabuchadnezzer king of Babel. So gloriously he rose againe like the sunne, with a triumph of his restitution, and welcome of his Subiectes: like the shout that went before king Salomon, *God saue king Salomon.* 2.Kin.1.34. It dooth not appeare, that his Nobles and Subiects were conuerted like himselfe, to receiue him to his kingdome againe, because he repented, or because it was Gods will: but because it was Gods will, they coulde not resist it, but fulfilled his ordinance, as the wicked doo those things which are foretolde that they should doo, & neuer think how

how they are moued to it, nor which way it commeth to passe, no more than the rauen knewe who had sent her to feede Elias, 1.Kin.17.4.
shee did as God commaunded her, but she knew not that God had commaunded her: so they do as God inforceth them, but they know not how God inforceth them.

One would think, when Nabuchadnezzer was a king, that God coulde neuer haue made him like a beast, and when hee was like a beast, one woulde thinke that God coulde neuer haue made him like a king, for who would suffer a beast to rule ouer them, vnlesse they were beasts themselues. We will not haue this man to rule ouer vs,

ſaie the Iewes (ſuch ſtomackes are in men, that they wil hardlie abide any man to rule ouer thē) therefore it is ſtrange that theſe men ſhoulde receiue one that had beene ſeuen yeres a beaſt: it is euen as if one ſhould lie ſeuen yeres in the graue, and after come againe to challenge his goods, and lands, and houſe, & monie, from them that haue taken poſſeſſion, & count it their owne: he ſhould haue a colde ſuite of it I think, vnleſſe it were ſome fewe that loued him in his life, he might goe againe to his Graue, for a Houſe to dwell in.

So no body looketh now for *Nabuchadnezzer* to come out of the wilderneſſe, hee was the vn-

vnlikelyeſt man in the worlde to be made King after ſuch a change.

But ſee what God can doo, thogh all be againſt it, he which made a king like a beaſt, rayſed a king of a beaſt.

Mine vnderſtanding (ſayth Nabuchadnezzer) *was reſtored vnto me*. and more than that, *Mine honor was reſtored vnto mee*: and more than that, *Mine honour was augmented more than it was*, when I was ſo proud of it. As God turned his heart, ſo he turned the heart of his nobles and people, that they receiued him for their King again, and reuereced him, for all his former diſgrace, for which they contemned him before as a beaſt: here a

wise man stande and wonder, like Elizeus, when his mayster was rapt to heauen: for as thogh a snuffe had beene taken from the grounde, and set vp againe in the candlestick, and shined brighter than it did before: so the king was raysed from the dust, and set in the throne: euen nowe no man cared for him; and now no man durste displease him: then was fulfilled that which Salomon saith, *When the waies of a man please the Lord, he will make all his enemies at peace with him:* So when *Nabuchadnezzer* pleased the Lorde, God gaue him grace with men, and his glorie was augmented.

2. King. 11. 11,12.

Pro. 16. 7.

My glorie (saith Nabuchadnezzer) *was augmented to mee:* that

that is, he receiued not only his kingdome, and power, and honor againe, but he receiued vsurie of them for his seuen yeares baniſhment: They haue beene put out seuen yeres to the banke for him, to receiue more when he came againe. So when he ſought his owne honour, honor departed from him, his pallace could not holde it, his treaſures could not redeeme it, his guard could not ſtay it; but pride chaſed it away, whileſt he followed after it: but when hee ſought Gods honour, and cared not for his owne, then his honor was increaſed, according to that, *I will honour him, which honoureth mee*. What an incouragement is this for all Nabuchad-

nezzers to seeke the honour of god, seeing he hath so linked his honour with their honour, that they cannot seeke Gods honor, but they shal find their own honor. Therfore what would Nabuchadnezzer say to our Nabuchadnezzers, who thinke it against their honours, if they shoulde seeke Christes honour, and that if his kingdome went vp, their kingdome should goe down: like *Herod*, who thought he coulde not be king, if Christ should raigne: and the Pharisies, which thought they should be despised, if christ were regarded. If *Nabuchadnezzers* honour came to him, for the honour which hee gaue to God, how long wil their honor last, which

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eate and drinke, giue and take, bid and forbid, sette vp and pull downe, fauour and wrong, and doo all that they doo to honor themselues, as *Nabuchadnezzer* buylte Babel, vntill that voice thundered from heauen, *Thy kingdome is departed from thee*, thy office is departed from thee, thy life is departed from thee. Some haue exalted themselues like *Nabuchadnezzer*, and are not fallen yet: some mounted vp, & are falne alredy: some are fallen lower and lower, like Babylon, but they are not yet at the ground. They haue ruled like beastes, longer than he, and yet look not vp to heauen, that they may be changed. Thus Nabuchadnezzer is welcome to his

throne againe. Now hee hath receiued grace, let vs examine his thankfulnesse. If you marke euery thing in his order, you shall see a marueilous consequence obserued, both in his Fall, and Restitution. When hee looked on his pallace, hee waxed proude; when he waxed proud, then God threatned him; when he was threatened, then God banished him; when he was banished, then he lift vp his eyes to heauen; when hee lift vp his eies to heauen, thē his vnderstanding came vnto him, then hee gaue thankes to God, shewing vs the vse of our vnderstāding, why god hath giuē reason vnto man: *vz.* to serue him, & praise him vpon earth: as *Na-*

bu-

buchadnezzer worshipped God, so soone as hee came to his vnderstanding: so, so soone as we come to yeares of discretion, & begin to vnderstand, we should begin a new life, and serue him whome all creatures doo serue with vs; or els our vnderstanding is vaine, & we are like beasts still. For by this Nabuchadnezzer shewes, that hee had vnderstanding, and was like a man, because hee gaue praise vnto God, & was mooued in heart to worship him which made him, according to the definition which Dauid maketh of vnderstanding; *They which obserue them, haue a good vnderstanding*. They which obserue the commandements, haue a good vnderstanding, Psal 111.10.

ing,

ing, not they which speak of the Commaundements, nor they which write of the commaundements, nor they which preach of the Commaundements, but they which keep the commaundements, haue a good vnderstanding; the rest haue a false vnderstanding, a vaine vnderstanding, an vnderstanding like the Scribes and Pharisies, which was enough to condemn them, but not to saue them.

Besides, euerie man should trie his wisedome: for so soone as vnderstanding commeth to him, as it came to Nabuchadnezzer, it will extort praier and obedience from him, whether he will or no.

Therefore our Nabuchadnez-

nezzers are beasts still, for this is no part of their vnderstanding: but he which can goe beyonde all in shifts and policies, is counted the wisest man in Court or Citie. Oh if Nabuchadnezzer had liued in our Countrie, what a Monarch might hee bee? To what honour, and wealth, and power, might he haue risen in a short time, whether he had been a Lawyer, or a Courtier, or a Prelate? Mee thinks I see how many fingers wold point at him in the streetes, as they doo at his apes, & say; there goes a deep fellow, he hath more wit in his litle finger, than the rest hath in the whole body: but we speake to the bellie, which hath no eares.

Now let vs see the partes of this

this Kings confeſſion, that wee may ſee howe his thankfulneſſe did anſwere to his ſinne, before hee had robbed God of his honour. Now as though he came to make reſtitution, he bringeth praiſe, and thankes, and glorie in his mouth. Firſt he aduaunceth Gods power, and ſaith, *That his Kingdome is an euerlaſting Kingdome*: vnder which wordes hee confeſſeth that God was aboue him, becauſe his Kingdome was not an euerlaſting Kingdome, but a momentarie Kingdome: like a ſparke, which riſeth from the fire, and falleth to the fire againe: therefore hee ſheweth, what a foole he was to vaunt of his kingdome, as though it were like Gods Kingdome, which laſteth

ſteth for euer.

Secondly, he magnifieth the power of God, and ſaith, That God dooth what hee liſteth, in heauen and earth, and nothing can hinder him, nor ſaye vnto him, *What doeſt thou?* Vnder which wordes hee confeſſeth againe that God was aboue him, becauſe hee could not raigne as he liſted; but when he thought to liue at his pleaſure, then was he thruſt out of the doores, and GOD ſaid not vnto him, *What doeſt thou?* but, *Thy kingdome is departed from thee.* Therefore he ſheweth, what a foole he was to vaunt of his power, as though it had been like GODS power, which could not be checked.

Thirdly, he commendeth the iuſtice

iuſtice of God, and ſayth, That his workes were all truth, & his wayes were all iudgement. Vnder the which wordes, Nabuchadnezzer confeſſeth againe, that God was aboue him: for his wayes were all errours, & his works were all ſinnes, as the end prooued. Therefore hee ſheweth, what a foole he was to vant of his woorkes, as though they had ben like Gods works, which cannot bee blamed. Therefore he concludes; *I Nabuchadnezzer praiſe, and extoll, and magnifie the King of heauen.* When he lighted on the right ſtring, mark how he harpes vpon it, and doubles, and trebles it, like a bond, which is ratified with manie words of like ſenſe: ſo hee ratifieth his bond

bond to God, with many words of like meaning: *I will praise, & extoll, and magnifie the King of Heauen*, as though hee woulde praise & more than praise him: So they which loue from the heart, and repent from the bottome, praise and praise, pray and pray, giue and giue, serue and serue; that is, when they haue serued him, they are readie to serue him againe.

Here is a glasse for al the children of pride. First looke vppon *Nabuchadnezzer*, yee which are great men like *Nabuchadnezzer*: for thus will God make his examples of great men, becausse they shuld be exãples to others. Manie wicked men died in *Iury*, & scarce a man was by to see the end:

end: but Herod was ſtriken before the people, that all might ſee it, becauſe hee was a wicked King. There were manie in Babell as proud as Nabuchadnezzer, but none but Nabuchadnezzer was made like a beaſt, becauſe he was a proud King: ſo God doth ſtomack ſins in thoſe that beare his owne perſon. As Princes vſe to pick out the principall & chiefe of the rebellion, to make them examples of terrour, which were ringleaders in the treaſon; ſo doth God bend his ſhot againſt the Captaines of his enemies, like the king of *Aram*, which charged his ſoldiers, that they ſhoulde fight againſt none, but againſt *Achab* the king. For as *Salomon* ſaith, *Strike*

2. Chr. 18. 30

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the scorner, and the rest will beware: Pro.19.26.
so iustice shewed vppon a great man, doth terrifie manie. If we could see but one of the *Nabuchadnezzers* of our daies so disgraced, it would make al the rest better in their office, and thinke when they sit in their maiesties, as Queene *Hester* did, that theyr power is giuen them to minister iustice, and not to doo wrong. *Paul* doth not wish vnto *Agrippa* more wealth, nor more honor, nor more frends, but more religion, which is the greatest want in Princes & Magistrates. They sit in Gods chaire (saith *Dauid*) and are called Gods, but they are not like God, but like Mammon, except their names & their crownes. Peraduenture there is Psalm.82.

a *Dauid*, or a *Salomon*, or a *Iosua*: that is, a fewe that remember whose person they beare. The rest are like *Herod*, and *Saule*, and *Nabuchadnezzer*, which knowe not from whom their kingdoms come. *Nabuchadnezzer* built for his honor, & they build for their honours; hee gathered for his wealth, & they gather for their wealth; he sought his pleasure, and they seeke after their pleasures; he vaunted of his power, and they vaunt of their power; what did *Nabuchadnezzer*, that they do not. but repent, which they do not? I cannot wish them beasts to do them good like *Nabuchadnezzer*, because it is a question whether they bee worse than beasts alreadie: but if wee could

could driue them out of theyr Pallace, to liue in the wildernes, it were a good riddance, for ther they ſhould doo leſſe harme.

Thus you ſee why *NabuchadneZZer* was made like a beaſt, that hee may die lyke a man: for he could neuer learne from whom his Kingdome came, or who gaue him his name, vnles he had been ſeuen yeres a prentiſe vnto the croſſe. When hee perceiued who tooke his Kingdome from him, then he gaue his kingdome vnto him, and learned his thankfulnes in the wildernes.

When all the bleſſings were gone which he ſhould haue ben thankfull for, he thought GOD was no bodie, vntill hee became like no bodie himſelfe: & then

who but God, no power but of him, no honor but from him, his first honour came from God, as well as the last. But then he was like a beast, which knew not his owner; like a babe, which knew not his Father; like an Image, which knowes not his maker: but nowe hee knoweth from whome Kingdomes come, and hath learned to say, *thy kingdom*, aswell as *my kingdome*; & is lyke the Elders in the Reuelation, which cast down their crownes before the Lamb: such a schoolmaster is affliction, to teach that which prophets and angels cannot teach. For the Prophet and his dream had told him asmuch before: yet he could neuer say, The Lord hath giuen, before he saw

ſaw the Lord had taken. They ſay, a frend is neuer known before hee be loſt: ſo when God fled, Nabuchadnezzer followed, but when god called, Nabuchadnezzer contemned: when he hath al things, he is vnthankfull, and when he hath nothing, he beginneth to be thankefull. So wee muſt learne Gods loue, out of Gods wrath; and ſpell his goodnes out of his iuſtice: therfore we preach iudgement vnto you, to make you flie vnto mercie; wee denounce the lawe againſt you, to make you loue the goſpel; wee ſhewe you hel, to make you ſeek heauen; becauſe we are al like *Pharaos* ſorcerers. Though wee receiue neuer ſo much, yet we neuer ſay, The finger of God hath done this: ther-

fore if we wil not be inuited, it is good to be compelled.

To conclude, he which made *Nabuchadnezzer* a king, when he was like a beaſt, is he that makes them rich, which were poore, & he which makes them free, that were bond, & hee which makes them beloued, that were hated, and he which makes them wiſe, that were rude, and hee which makes them whole, that were ſick, they muſt ſtay a time, ſeuen daies, or ſeuen weekes, or ſeuen moneths, or ſeuen yeares, as *Nabuchadnezzer* did, when they are redy for it, it wil come ſodenly, as the Angels came to refreſhe Chriſt ſo ſoon as hee was hungrie: yet a little while, yet a little longer, comfort is on foote, and that god which is comming, wil come

come, as the Sun which was rising, is risen. For as *Nabuchadnezzer* said, *Mine honor was restored to me*, so I am sure many here that haue beene afflicted, may say, my right was restored vnto me, my liberty was restored to me, my goods were restored to mee, my health was restored to me in lesse time than *Nabuchadnezzers* honour was, and what then? I *Nabuchadnezzer* prayse and extoll, & magnifie the king of heauen. This is the conclusion of all Gods benefites. They which doo not praise, & extoll, & magnifie the king of heauen, are worse than *Nabuchadnezzer*.

Therefore let all those which haue said in their heart like *Nabuchadnezzer*, Is not this the house which I haue built? is not this

this the house which I haue purchased? is not this the money which I haue gathered? are not those the children which I haue begotten? Say now with *Nabuchadnezzer* for all, I praise, and extoll, and magnifie the King of heauen, which can take all againe, as he did from *Nabuchadnezzer*.

Thus haue you seene Pride and Humilitie, one pulling *Nabuchadnezzer* out of his throne, the other lifting him vnto his Throne, whereby they which stande, may take heed least they fal, and they which are fallen, may learne to rise againe.

FINIS.